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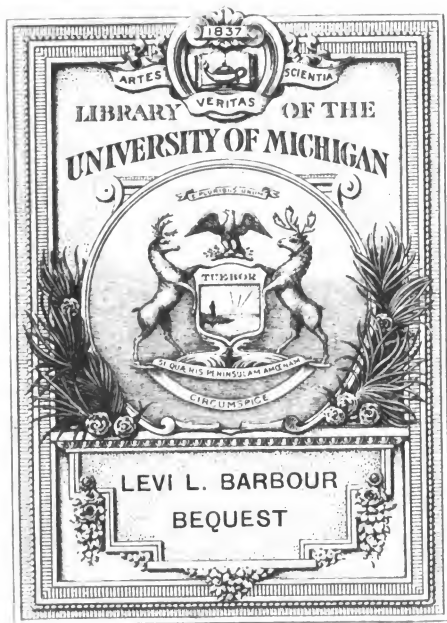
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The correct thing for Catholics. ...





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THE
Correct Thing for Catholics.

BY
LELIA HARDIN BUGG.

THIRD EDITION

NEW YORK, CINCINNATI, CHICAGO:
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THIS
LITTLE BOOK
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PREFACE.

THESE pages aim, to a limited extent, to be at once a guide for the exterior conduct of Catholics on some of the occasions where there is a liability of annoying mistakes, and a reminder of obligations understood but oftentimes forgotten.

In a country where Catholics in certain crude communities are still regarded with suspicion and dislike, and where even in more cultivated centres the clouds yet linger of ignorance and hereditary prejudice, Catholics are doubly bound to bring no reproach on the grand old Church. We are judged not as individuals but as Catholics ; therefore the lives of the children should be a hostage to public sentiment of the teachings of so beautiful a Mother.

If these pages are of any assistance in pre-

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THE CORRECT THING FOR BAPTISM.

It is the Correct Thing

To begin this little book with baptism, for that is usually the first important event in the life of every Christian.

For parents to have their children baptized as soon as possible, especially if the infant is delicate and seems in danger of death.

For any person, man, woman, or child to baptize a baby in danger of death where the priest cannot be had, or to baptize an adult if he has the proper dispositions, under the same circumstances.

To use only pure water in baptism, pouring it on the head, at the same time pronouncing the words of baptism.

To know that a person is not baptized if the water does not touch the skin.

To have a child baptized in the parish church.

To present it at the time set apart for administering this sacrament, generally after Mass on week-days, after Mass or before, and after Vespers on Sundays.

To have not more than two sponsors, a godfather and a godmother, nor less than one.

To have the sponsor of the same sex as the child if there be only one.

To have some one stand for the child by proxy if the sponsor desired cannot be present.

To know that monks and nuns cannot be sponsors.

To know that the priest who baptizes may be the sponsor, provided some one else holds the child and gives the answers.

To invite only practical Catholics to stand for a child, and thus avoid the mortification of having the priest refuse to accept a non-Catholic.

To mention if the child received private baptism.

For the sponsor, or the one presenting the child at the font, to speak the name distinctly and thus avoid a repetition or a mistake.

To hold the child with the head resting on the right arm of the sponsor.

For parents to select at least one name of a saint for the child.

To have the good sense not to expect the priest to baptize a child by a nickname, as Puss, Birdie, or Flossy, or a pagan name, such as Homer or Socrates. Or by a family name alone, as Walsingham Gargery.

To have the clothing about the neck of the child loose, so that the priest may easily anoint the breast and back.

For the sponsor to present an honorarium to the officiating clergyman.

For the father to do likewise if he feels able.

For sponsors to make a present to their god-child, expensive or trifling, as their purse or inclination may dictate.

For sponsors to know that they are obliged in conscience to look after the religious requirements of the child, if it is in danger of not being properly instructed.

To have a christening dinner if the parents wish to do so, to which may be invited the

parish priest and the sponsors, and such intimate friends as are desired.

To dress the girls in white and blue, and boys in brown during the first seven years of their lives, to show that they are consecrated to the Blessed Virgin.

To put a little medal or some other sign of Christianity around the child's neck, and always keep it there.

For sponsors to answer the responses clearly and with sincerity.

To repeat audibly the *Apostles' Creed* and the *Our Father* when required to do so by the priest.

For sponsors to place their right hands upon the child at the pouring of the water in the act of baptizing.

To hold the candlestick when the priest presents it.

To remain after baptism until the record, with correct names, is made by the priest.

To have the written permission of the rector, if some grave reason impels one to have his child baptized outside of the parish.

To remember, apart from necessity, the par-

To always have a Mass offered by way of thanksgiving.

It is Not the Correct Thing

To delay baptism ; such neglect may become a grievous sin.

For a parent to baptize his own child, another person being accessible.

For a christening party to present itself at the church when the priests are at dinner, or taking well-earned recreation.

To ask, except in case of necessity, any one who is not an intimate friend to stand for the child.

To think more of the worldly position than of the piety of the sponsors.

To cherish any hopes that the godparents may leave their godchild a legacy ; that happens in story books but rarely in real life, unless the sponsor be a relative.

To have the child so muffled that its head cannot be readily uncovered at the baptismal font.

For the one presenting the child at the font

To neglect to wrap up the child before leaving the church when the weather is severe.

To bring a proxy for a sponsor whose consent was not asked.

For a mother to put off being "churched" too long.

To apply to be churched before the baptism of the child.

To neglect providing a wax candle or a suitable offering.

To hold the candle and stole with the same hand—often costly stoles are ruined by carelessness of this kind.

To pay insufficient attention or to have but little devotion during the blessing.

To leave the confessional before being dismissed by the priest.

To omit the act of contrition or to say it carelessly.

To fail to ask the confessor to repeat the penance if not understood.

To change confessors too often.

To select a time for a *general* confession when the church is crowded with weary penitents.

To try to rush in ahead of those kneeling around the confessional and awaiting their turn.

To crowd up too near the confessional.

To ignore the regulation which requires men to enter on one side and women on the other.

To leave the church before making a thanksgiving and saying the penance enjoined, if time will possibly permit of fulfilling that duty.

To tell any one what penance the priest imposed.

To ask a friend or any one what penance he received.

THE CORRECT THING AT HOLY COMMUNION.

It is the Correct Thing

To prepare for Holy Communion by making a good confession, and by fasting from the midnight previous.

To be recollected and to avoid useless conversation before going to the church, and on the way thither.

To spend some time before Mass begins in preparatory devotions.

To be dressed neatly and with scrupulous regard for cleanliness.

For ladies to lift the veil and to remove the gloves before going up to the communion-railing.

To walk up to the railing quietly, making as little noise as possible, with the hands clasped upon the breast and eyes cast piously down.

To go up to the railing after the *Domine non sum dignus*, when the bell rings three times.

To kneel in readiness near the front, if the railing is already filled.

To make the sign of the cross devoutly as the priest pronounces the absolution.

To hold the communion-cloth securely, with both hands under the chin, to raise the head and extend the tongue when the priest approaches with the Sacred Host.

To lower the head after receiving and reverently swallow the Sacred Host.

To leave the railing almost immediately and in concert with those nearest, if there are others waiting to approach the holy table.

To remain at the railing until the tabernacle is closed, if there be only a few communicants.

To remain recollected and in fervent prayer until the end of Mass, before using the prayer-book.

To spend some time, at least a quarter of an hour and longer if possible, after Mass in thanksgiving.

To have a regular time for approaching Holy Communion, the first Friday of the month in honor of the Sacred Heart, a certain Sunday of

the month, every fortnight, or every week, as conscience or the confessor decides, and to be scrupulous in performing this duty.

To be thoroughly familiar with the scriptural proofs and injunctions in regard to Holy Communion and the teaching of the Church, so as to be ready and willing at all times to give a satisfactory and lucid explanation to non-Catholics.

To know that the smallest quantity of food breaks the fast.

To know that to swallow the saliva does not break the fast.

To cleanse the mouth and teeth the evening before Communion.

To remember that the fast is not required when Holy Communion is received as a *viaticum*.

To remember that one may offer his Holy Communion for any special intention, for a friend, for our Holy Father, superiors, relatives, the conversion of sinners, or the suffering souls in purgatory.

To not forget one's own special needs.

composed as possible. To exclude all worldly considerations from the chamber of the dying.

For some one of those in attendance on a dying person to keep reciting suitable prayers until the soul has left the body.

To have one or more blessed candles lighted near the bedside.

To press the crucifix to the dying lips and to sprinkle the bed repeatedly with holy water.

To know that candles are blessed in all churches on Candlemas-day, and that every Catholic should provide himself with some.

To know that the candles should be wax.

To know that all members of a parish, whether they go to the parish church or not, can only be attended in case of sickness by the priests belonging to the parish, unless in special cases permission is obtained from the parish rector to have a priest from another parish who may have been the confessor or the life-long friend of the person who is ill.

To always provide a companion or attendant when sending for a priest after dark.

To insist upon seeing the priest back home to his own house.

To abstain from conversation if the priest is carrying the Blessed Sacrament, and to accompany with prayer.

In country places where the priest lives a great distance and his call entails expense, to cover the amount not with thanks alone, but with means to pay railroad fare or horse hire.

It is Not the Correct Thing

To defer sending for the priest until death is imminent and the patient almost speechless.

To go for the priest in the middle of the night when the patient is not in danger of dying without the sacraments.

To omit having the table with the candle, etc., prepared when the priest is expected with the Sacred Host.

To use a dingy or colored cover, a broken spoon, a dirty glass for the water, or a candle that has not been blessed.

To be without holy water.*

To have no crucifix in the house.

To forget to light the candles.

** Holy water is blessed every Sunday before the High Mass and may be obtained by any one providing a clean bottle. Ask the serving boy, or if there is a pail for the convenience of the people, help yourself.*

To allow any one in the room who will not act with proper respect whilst the priest is administering the sacraments.

To alarm the patient with exaggerated accounts of his illness.

To deceive the patient with false assurances as to his condition.

To oppose sending for the priest if the patient desires his presence, whether he is in danger of death or not.

To omit telling the priest when a visit of consolation merely is desired, so that he can choose his own time for paying the call.

To omit informing the priest when any member of a family is ill.

To go for a priest outside of the parish, as a priest is not supposed to answer sick-calls outside of his own parish.

To allow whispering, needless talking, or strong outbursts of grief in the sick-room whilst the priest is administering the sacraments.

To omit saying the prayers for the dying if the priest can not be had.

To be careless, etc., in complying with the last requests of the dying.

THE CORRECT THING FOR A FUNERAL.**It is the Correct Thing**

For the relatives and nearest friends of the deceased to have Masses said as soon as possible for the repose of his soul.

To have the funeral conducted from the parish church.

To have a Requiem Mass celebrated on the day of the funeral.

To place a crucifix on the lifeless breast in the coffin.

To keep blessed candles constantly burning around the remains.

To refuse admission to all callers save relatives and very dear friends.

For a Catholic to be buried in a Catholic cemetery, or at least in a consecrated grave.

To pay church expenses connected with a funeral *in advance*.

It is Not the Correct Thing

For relatives and friends to spend a great deal of money for flowers and the trappings of woe and little or none for Masses.

For those in attendance at a "wake" to make it the occasion of merriment.

For people who are not rich to have a great many carriages.

For friends who cannot afford the expense to send expensive floral offerings.

To have a Protestant minister hold any kind of funeral services over the body of a Catholic in deference to the feelings of his Protestant relatives.

For friends to spend money for a carriage and for flowers and neglect to have a Mass offered up for the departed soul.

To make a vulgar display of a profusion of flowers and a long line of carriages.

To expect a consecrated grave and a priest to conduct funeral service for one who refused the ministrations of the Church whilst living.

For friends to be careless and neglectful about attending the funeral and offering the

consolation of sympathy and any little service in their power to the bereaved family.

For mere acquaintances and strangers to crowd the church through a morbid curiosity, and to attempt to get front seats which belong by all courtesy and right to the mourners.

And worse still, for them to take advantage of so sad an occasion to get a free drive, and occupy carriages provided for relatives and friends.

To speak of the faults of the dead.

THE CORRECT THING IN MARRIAGE ENGAGEMENTS.

It is the Correct Thing

For a young lady to think well about what she is doing before engaging herself in marriage.

For a young man to ponder seriously the same subject.

As a general rule, for Catholics to marry Catholics.

In case that one of the parties to a marriage engagement is a Protestant, to ascertain that there will be no trouble in obtaining all the promises required by the Church from the non-Catholic before announcing the engagement.

To ascertain in all cases where a dispensation is required whether it can be procured without any difficulty before announcing an engagement.

To know that a dispensation is required for Catholics to marry non-Catholics, cousins within and including the fourth degree; persons related by marriage within the fourth degree; persons

connected by spiritual affinity—sponsors, god-children, etc.

To know that dispensations are not mere matters of form, and that they will not be given unless there are grave reasons for doing so.

To know that a tax for some charitable object must be given when obtaining a dispensation.

To give timely notice of an engagement to the parish priest, so that the banns may be published three successive Sundays.

To consult parents, or other persons of sound judgment, and the pastor, before entering into an engagement of marriage.

To remember that both head and heart should agree in the choice of a companion for life.

For a rich young man to give his fiancé a handsome diamond solitaire engagement-ring.

For one who is poor to select an inexpensive ring in keeping with his means, and save his money for the more necessary needs of house-keeping.

For a prospective bride in the preparation of her trousseau to patronize orphan industrial in-

by marriage. Such a course is not only un-Christian, but decidedly ill-bred ; and a young lady who is guilty of such an impropriety brings down upon herself the severest strictures of society.

To receive marked attentions from a stranger whose antecedents and past conduct are not perfectly well known.

For a young lady to permit serious and exclusive attentions from a gentleman whom she has no thought of marrying.

To receive expensive presents from a gentleman. Both social usage and womanly instinct forbid this.

To go out driving alone with a gentleman.

To marry a man simply because he is rich.

To enter into an engagement without the consent and approval of parents or guardians.

To let parents persuade one into a marriage of convenience where there is no congeniality.

To think more of the worldly advantages than of the spiritual effects of a marriage.

To give up all the time of an engagement to amusement and none to religious duties.

THE CORRECT THING FOR A WEDDING.**It is the Correct Thing**

To be married in the parish church.

To be married in the morning at a nuptial Mass.

For the bride and bridegroom to approach Holy Communion on their wedding-day.

For their parents and near relatives to do the same thing.

For the bridal cortege to be on time and not keep the clergyman and guests waiting.

To remember that by receiving the sacrament of matrimony in a state of mortal sin one commits a sacrilege, and forfeits all the graces attached to its worthy reception.

To remember that Lent and Advent are prohibited times for solemnizing marriage.

To defray promptly all expenses connected with a wedding, such as lights, decorations, music, etc.

For a bridegroom, through his best man, to

To kneel in the sanctuary if place be provided.

For attendants and witnesses to kneel in the front pews.

To kneel at the lowest altar-step at the *Pater Noster*, when assisting at the nuptial Mass.

To receive Holy Communion at the priedieu.

To approach the altar-step before the blessing.

If the rector have other arrangements than the above, to follow them.

For the people of a parish to remember that a wedding is a private affair, and that only those invited are expected to attend.

To make a wedding an occasion of joy to the relatives and friends of the contracting parties, and also to the poor.

To have an elegant and costly reception if one's means permit.

For a bride to be dignified, affable, modest, and winning at her bridal reception.

It is Not the Correct Thing

To want to be married in other than the parish

church simply because it may not be a fashionable or costly structure.

To omit the nuptial Mass without some grave reason.

To be married in the evening if it can be avoided.

To require expensive decorations in the church without advancing the means to pay for them.

To make any arrangement about organist, singers, or music, without consulting the rector of the church beforehand.

To introduce favorite secular songs or secularized religious music into the service. This is exceedingly bad form. All attraction in a Catholic church is at the altar, not in the choir-loft.

For the bride and groom to come to the church unaccompanied.

To come late, to forget the ring or license.

To neglect a suitable honorary for the officiating clergyman.

To endeavor to introduce unusual or un-Catholic ceremonies in the church.

To fail in procuring the necessary dispensation in cases of mixed marriages.

To give any but the true family name, even when a person for some reason may be known by another.

To begin congratulations before the parties have left the church.

To forget that the late council of Baltimore prohibited the celebration of weddings in church after five o'clock in the evening.

To omit going to confession and Communion before receiving the sacrament of marriage.

To ask for a dispensation as to the prohibited times of marriage without some exceedingly grave reason. A wedding should be a time of joy, and is therefore out of place in a season of preparation and penance. In case a dispensation is granted the marriage must be private.

To be niggardly in feeing the clergyman. Clergymen make a practice of accepting nothing from those in poverty.

For a woman to enter the church in a décolleté gown.

For bridesmaids or guests to go into the pres-

ence of the Blessed Sacrament without a covering on their heads.

To laugh, talk, or whisper in church.

For those not invited to seek to enter a church at a wedding, as if it were a mere show.

To spend more than can be well afforded on wedding festivities.

For those invited who cannot afford the expense to send costly presents.

For a bride to be giddy at her wedding reception.

For guests to manifest their good feeling by imbibing too freely of the wines provided. It is very easy for a man to drink more than he can stand at a wedding banquet, and yet there is no conduct more ungentlemanly and more annoying to the hostess.

To omit an invitation to the reception to the officiating clergyman and the priests of the parish.

To walk gently up the aisle if one is unavoidably detained until after the services have begun.

To make a short act of adoration on bended knees after entering the pew.

To be devout and recollected at the different parts of the Mass.

To remember that mere bodily presence in the church with the mind wandering to temporal concerns, does not fulfil the precept of hearing Mass.

To pay attention to the sermon, and make it the subject of one's thoughts during the day, as also during the week.

To remember when special collections are to be taken up, and to have a contribution ready in your hand.

To make a practice of putting *something* in the contribution-box every Sunday. To train children to this practice.

To listen to the music as a means of elevating the heart to God.

For a gentleman occupying a pew to move in or rise and let ladies pass in before him.

For pew-holders to offer seats in their pews to strangers.

To seat non-Catholics rather away from the altar. Experience teaches that they often forget their manners.

For men too stingy to have seats of their own in church to occupy the free pews, and not blockade the entrance by standing, or kneeling on one knee, around it.

To avoid coughing, moving the feet around, or making any noise to the annoyance of clergy and people.

To leave babies at home or with a neighbor when going to church.

For a mother who has her child with her at church to get up and take it out when it begins to cry or fret.

To be punctilious in following the ceremonials of the church, standing, kneeling, etc., at the proper times.

For non-Catholics who go to Catholic churches to conform to the services, and to remember that this is a requirement of good breeding.

For Catholics to keep away from Protestant

services. It is strictly prohibited to acknowledge heretical worship or assent to heretical doctrine.

For members of the choir to sing for the glory of God and not for their own.

To take an earnest Protestant to hear a good sermon.

To remain kneeling until the last prayers have been said and the priest has retired to the sacristy.

It is Not the Correct Thing

To be late for Mass or any church service.

To stalk hurriedly and noisily up the aisle.

To ignore the holy water font at the entrance.

To make the sign of the cross as if fanning off flies.

To give a little bobbing curtsy, instead of the proper genuflection, before entering one's pew.

To whisper, laugh, or cause any distraction to those around.

To deliberately turn around, stare up at the choir, or at those entering the church.

To go to sleep, or read the prayer-book during the sermon. (This is unpardonable.)

To be in an ecstatic condition of devotion when the contribution-box approaches.

To forget all about the special collections for the orphans, the church debt, the pope, etc.

To go to High Mass simply to listen to the music as one would go to the opera.

For a person occupying the end seat to scowl forbiddingly at all those who seek to enter the pew.

For a person to go to a private pew without an invitation.

To take babies and crying children to church.

To make a rush for the door before the priest has even descended the altar to begin the concluding prayers.

To go to church at the last moment and to leave it at the first.

To take non-Catholics to Mass who will not behave themselves as the presence of the Blessed Sacrament demands. When the question of offence is between God and man, there should be no hesitation in deciding.

To kneel on only one knee, or to emulate the position of the bear when saying one's prayers.

For members of the choir to forget that the choir-loft is a part of the church, and that talking, laughing, giggling, chewing gum, and other practices which have been known to prevail in some choirs are strictly out of place. It has been remarked that in choir conduct Catholic members, to their shame, suffer in comparison with Protestants.

For members of the congregation to find fault with the sermon, criticise the clergyman, and retail gossip on their way home from church, as is done in China and other places in the Orient.

AT HIGH MASS.

It is the Correct Thing

To be in time. To stand at the *Asperges me*. To make the sign of the cross when sprinkled.

To kneel until the *Gloria*.

To rise and remain standing whilst this hymn is being recited by the celebrant.

To sit whilst it is being sung by the choir.

To sit whilst the celebrant sits.

To rise with the celebrant and remain standing until the chanting of the *Epistle*.

To sit from the beginning of the *Epistle* to the *Gospel*.

To remain standing during the singing of the *Gospel*.

To make the sign of the cross on forehead, lips, and breast.

To kneel if the *Veni Creator* is sung before the sermon.

To sit until the reading of the Gospel by the preacher.

To stand while the preacher reads the Gospel in the vernacular.

To sit still and listen attentively to the word of God.

To stand whilst the *Creed* is being said by the celebrant.

To sit while it is sung by the choir.

To stand at the *Dominus Vobiscum* and *Oremus*.

To sit or kneel at the *Offertory*.

To stand whilst being incensed at a solemn High Mass.

To stand at the singing of the *Preface* and the *Pater Noster*.

To kneel at the *Sanctus* and remain on the knees until after the first *ablution*.

To stand at the *Orations* and until the singing of the *Ite Missa est*.

To devoutly receive the blessing kneeling, and to bless one's self.

To stand at the *Gospel*, making the sign of the cross on forehead, lips, and breast.

To leave babbling babies at home. [Write this deep in the memory.]

To remain in one's seat until after the priest has left the sanctuary.

To remember that the church vestibule is not a reception-room for the interchange of friendly greetings and current gossip.

It is Not the Correct Thing

To march up the aisle to a front pew if one enters the church after Mass has begun.

To whisper in church or to nod to acquaintances.

To stand, sit, or kneel, just as it suits one's fancy to do, without any regard to the services.

To turn in one's seat and stare up at the choir, or spread out the arms on the back of the pew.

To go to church to learn the latest fashions.

To fail to take along a prayer-book or rosary.

To impede the exit from the church by standing to talk to one's friends.

For men and boys to loiter around the church entrance, staring at passers-by.

For those occupying pews near the altar to attempt to leave the church first.

To omit to take holy water at the church-door on leaving, or to converse while leaving.

To fail to remain for a meeting or conference called by the rector.

To remain seated and to stare at the people as they pass out.

To leave the church as if exhausted and glad to get out. [A little meditation might inform such a person that he does not know what he is doing—is ignorant of the doctrines of his Church, or the state of his interior requires considerable repairing.]

Every day in Lent except Sundays is a fast-day.

To remember that sick, convalescent, or delicate people are not obliged to fast. That those engaged at hard labor, tradesmen generally, rail-roaders, steamboat-men, etc., are not obliged to fast.

To know that every Saturday in the year is a day of abstinence like Friday, but the people in the United States are exempt at the present time.

To lay aside the pipe or the bottle during Lent.

To devote the time of Lent to a building up of one's spiritual life.

To make Lent a red-letter period for the poor and suffering.

To remember that travellers should keep Lent abroad as well as at home, and that the mere fact of leaving home does not abrogate the Lenten obligations.

It is Not the Correct Thing

To begin the Lenten season by grumbling.

To keep Lent because it is fashionable to do so.

To occupy one's time in preparing for the post-Lenten festivities.

To fail to attend the Stations of the Cross, as well as the Wednesday and Sunday evening instructions.

To neglect daily Mass when able to attend. In cities where there are early Masses in nearly all churches, one who wishes, with a little mortification, may attend Mass.

To neglect spiritual reading, religious instructions, and acts of self-denial.

To omit works of charity when the occasion of doing good presents itself.

To begin Lent with the proper dispositions, and relax before it is over.

To neglect works of penance when one is free from the obligations of fasting.

To take milk, thick chocolate, or highly sweetened coffee in the morning.

To take butter, eggs, cake, pie, or anything but a cracker in the morning.

To eat meat at the evening collation.

THE CORRECT THING DURING HOLY WEEK.

It is the Correct Thing

To redouble one's devotions during Holy Week.

To be on time for all the Holy Week services.

To provide one's self with a Holy Week manual so as to be able to follow the services with intelligence and spiritual profit.

To contribute to the fund for decorating the repository for Holy Thursday in the parish church.

To genuflect on both knees when visiting repositories on Holy Thursday, as is the regulation at all times when the Blessed Sacrament is exposed in a church.

To peremptorily stop all whispering and irreverence on the part of non-Catholic companions who accompany one from motives of curiosity to the different churches.

To remember that one who walks to the dif-

ferent churches visited gains more merit than one who rides, other things being equal.

To receive Holy Communion on Holy Thursday.

To know that a great many indulgences can be obtained by piously attending the Holy Week services.

To go up one aisle and to come down another when visiting repositories in crowded churches, so as to avoid jostling against the throng.

It is Not the Correct Thing

To think that by being pious during Holy Week one can atone for laxity during the other five weeks of Lent.

To straggle into the church after the services have begun.

To gaze around or to whisper during the solemn services.

To sit down where the ritual requires one to kneel or stand.

Through negligence to fail to provide one's self with a Holy Week manual, and thereby for the sake of fifty cents, or to save a little trouble.

to miss the abundant spiritual benefits which accrue from faithfully following the services.

To forget that the beautiful repositories with their wealth of flowers and their dazzling tapers cost money.

To fail to make the proper genuflection upon entering and leaving the church.

To answer the questions of non-Catholic companions whilst in the presence of the Blessed Sacrament.

To turn Holy Thursday into a day of pleasure.

To be so ungrateful for the inestimable blessing of the Blessed Sacrament as to fail to approach the holy table on the day of its institution.

AT A RELIGIOUS RECEPTION OR PRO- FESSION.

It is the Correct Thing

To solicit an invitation to a religious reception if one has any particular reason for desiring to be present.

For guests to go in time so as to be in their places before the ceremonies begin.

To yield the front seats to the relatives and friends of the novices and candidates.

To let one's conduct be as reverential as it should be at any other time in the presence of the Blessed Sacrament.

To avoid standing up on the seats in order to get a better view of the ceremonies.

To refrain from whispered comments on the appearance of the brides-elect or the ceremonies.

To be contented to stand if there are no vacant seats.

To congratulate the new religious on their admission into the conventual life.

If there is a particular Sister whom one wishes to see, to go to the parlor and ask for her.

For the parents or guardian of the candidate for the religious life to provide her with a white gown, tulle veil, etc., exactly as for a bride of the world.

For relatives and friends to partake of the collation in convents where it is customary to provide one.

It is Not the Correct Thing

To go to a religious reception to which invitations have been issued, without such invitation.

To forget that it is just as rude to go to a reception at a convent after the ceremonies have begun as it would be to arrive late at a dinner-party.

For strangers to crowd into the front seats, to the annoyance of the relatives and friends who have a right to them.

To talk, laugh, or stare about.

To be offended if an invitation is refused.

To forget that convent chapels are usually small and can only contain a limited number of persons.

To go to a reception and then rush off without a word of congratulation to the new religious.

To take advantage of one's admission into the convent precincts to wander around the building and intrude in places forbidden to lay people to enter.

For those who are neither relatives nor friends of the new Sisters to partake of the refreshments provided, unless asked by one of the Sisters to do so.

To partake of the hospitality of the convent and then turn around and criticise one's entertainers.

THE CORRECT THING WHEN VISITING CONVENTS.

It is the Correct Thing

To make one's visits to a convent on the regulation visiting-days.

To show the same good breeding one would in a private house.

To comply with all the regulations in regard to visitors.

If one desires to go through the house, to ask the Superior if it would be convenient to her to grant that privilege.

To let the Sister who is conducting the visitors through the house invariably lead the way.

To pause but a moment in a room where the pupils are assembled, unless invited to remain longer.

To be careful not to disturb the nuns at their devotions nor the children at their studies by loud tones or laughter.

To ask any desired information in a courteous, well-bred way.

To remember that there are some things which are purely private.

To kneel for a moment when taken to the chapel. Christians can avail themselves of the opportunity to say an extra prayer, and advanced thinkers (?) can demonstrate their good breeding by an outward conformance to usage.

To genuflect when passing the chapel door.

To avoid stepping on the polished floors when there is matting spread to protect them.

To refrain from all uncomplimentary comments.

To remember that Sisters are no fonder of fulsome flattery than other people, and no more obtuse in recognizing it.

To show proper appreciation in the studio and the museum.

To listen respectfully to the pious legends and convent annals with which the good Sisters may seek to edify their visitors.

To remember that the poor-boxes found in charitable institutions are not put there for ornament.

To thank the Sister who has conducted one

through a convent, and to express the pleasure afforded by the visit.

For parents, relatives, and friends visiting children at school to positively discountenance all tale-bearing.

If there is any fault to be found with the treatment of a pupil either in regard to discipline or class, to ask for the Superior or Directress, and lay the complaint frankly and courteously before her.

To remember that an open complaint will be appreciated much more than secret fault-finding.

To remember that there are two sides to every question.

To act in a convent parlor as one would in a private house.

To encourage pupils to follow the rules and regulations of the institution.

To take for granted that the Superior and her assistants know their business and are not in need of unsolicited instruction.

To provide children with proper wearing apparel.

vents are behind the times ; or to say that the convent would be much nicer if it had the modern improvements ; that the Blank convent is a far more fashionable one ; that nuns are only human beings after all ; that convents are good institutions for girls to learn their catechism, fancy-work, and penmanship in, and for those who do not care for a higher education ; to offer to send a catalogue of Clap Trap College so that the Sisters can cribbage some advanced ideas ; to ask why they do not employ professors for music and drawing ; to say that one would rather be dead than be a nun, and to express unbounded sympathy for the misguided mortals who were ever persuaded into sacrificing their lives.

To go to the other extreme.

To indulge in rhapsodies over the amateur daubs found in the studio.

To act when in the chapel as if one's knees were made of wood without any joints.

To forget that in a purely charitable institution the clasp of one's purse ought not to be like the mouth of a clam.

To take one's departure without a word of acknowledgment as to the pleasure afforded by the visit.

For parents to encourage their children in finding fault with their teachers or mistresses.

To forget that the Superioress is a lady and entitled to the respect due a lady as well as to her office.

To forget that it is dishonorable to carry tales out of school.

To ask to take pupils out of the convent on any other than the regulation days without exceedingly grave reasons.

For any one to carry letters or notes, under any circumstances, either in or out of a convent.

To make frequent or unnecessary visits.

could not by any possibility be a license to commit sin.

That the usual conditions for gaining an indulgence are confession, Communion joined with the other good works, and prayers prescribed by the Church.

To know that indulgences cannot be applied to the souls in purgatory unless so declared.

That it is more meritorious to apply indulgences to the poor souls than to one's self.

It is Not the Correct Thing

To imagine, as some Catholics do, that an indulgence is the remission of a certain length of time which would otherwise have to be spent in purgatory.

That it is a remission of the punishment due to all the sins committed during the seven or ten years, or whatever the time may be, specified in the indulgence.

To believe that popes ever sold indulgences.

To think that one can gain an indulgence whilst in the state of mortal sin, or a plenary

indulgence when one has the slightest affection for even a venial sin.

To imagine that an indulgence must of necessity follow any prescribed act.

To fail to perform some of the works prescribed and yet imagine that one has gained the indulgence.

To remember that, properly, Communion should complete the works prescribed for an indulgence.

To imagine that sin is less heinous now than in former days, or that the Church so regards it, simply because the canonical penances have been abrogated.

To place any confidence in prayers found in Our Lord's sepulchre warranted to preserve from dying in an unnatural manner, and to be had from pious peddlers for ten cents. (There was no prayer found in Our Lord's sepulchre.)

To remember that one is guilty of a grievous sin of superstition who keeps any such prayer for the purposes intended, after correction.

All such foolish prayers should be destroyed.

To avoid a loud tone when telling one's troubles to a priest, on the score both of breeding and prudence.

For members of a parish to make New Year's calls during the first weeks of the New Year on their pastor.

When calling on a bishop, to kneel down to kiss his ring and get his blessing.

To know that there is an indulgence attached to kissing a bishop's ring.

To leave one's card when calling on a clergyman who is not at home, when the call is a friendly one or on business.

When the call is on business of purely a personal nature not to leave a card.

To remember that a clergyman has the right to give the signal for departure if he so desires, and that no offence should be taken if he does so.

It is Not the Correct Thing

To fail to remember one's pastor in his daily prayers.

To neglect to have the Holy Sacrifice of the

Mass offered at times for the repose of the souls of deceased clergy: pastors, confessors, or directors. (How few show this mark of regard !)

To request a priest to offer Mass for a special intention or object without presenting an honorary. A priest is only bound to offer Mass for a special intention when this honorary is paid.

To forget that in the United States this honorary is never less than *one dollar* and may be any sum above this, according to one's regard for or obligations to the priest.

To ask a clergyman to perform any service incompatible with his sacred calling.

To borrow money from a clergyman, to ask him to endorse notes, or go security. A clergyman is not allowed to do these things.

To harass a clergyman for letters to officials, political or otherwise, to obtain employment.

To make long calls on busy clergymen.

To call late in the evening, at meal-times, before Mass, or right after dinner, on a clergyman.

To sit down in the presence of a clergyman without being asked to do so.

To selfishly keep others waiting whilst one enjoys a friendly chat.

To act as if one had a first mortgage on the time of a clergyman, and that no apology for an undue intrusion is ever necessary.

To make one's troubles audible to every one who may chance to be in the house at the time one is seeking the advice of the pastor.

To ask the housekeeper questions about the regulations of the house and its expenditures.

To spend the time whilst waiting in looking at the books and papers which may be in the room.

To fail to send up one's name when calling on a clergyman.

To enter the parlor with muddy shoes, wet umbrella, or lighted cigar.

IN ADDRESSING ECCLESIASTICS.

It is the Correct Thing

To give the proper title in speaking of Church dignitaries.

For Catholics living in the place where a bishop has jurisdiction to speak simply of "the bishop," "the archbishop," "the cardinal."

For Catholics when visiting in the see of another bishop to speak of their own by name, as "Bishop Smith," or as "our bishop," or the "Bishop of Blankeville."

In Europe to be very punctilious in giving the correct titles.

To make use of the personal pronoun in the nominative case as seldom as possible in speaking of ecclesiastics. For example, "The archbishop was not feeling at all well last week ; he intends to go to the seashore soon," would be more respectful, and therefore more correct, if changed to "The archbishop was not feeling at

all well last week ; His Grace intends to go to the seashore soon."

To know that a cardinal ranks with a prince.

An archbishop with a duke.

A bishop with an earl.

To know that this rank holds good even in Protestant countries, as is witnessed by the fact that the Prince of Wales has declared that Cardinal Manning should come next to himself on the Royal Commission.

In speaking of the pope to say " His Holiness," " The Holy Father," or in personal address, " Your Holiness."

Of a cardinal as " His Eminence," " Your Eminence."

Of an archbishop as " His Grace" or " Your Grace."

Of a bishop as " His Lordship" or " Your Lordship."

(These titles are not in common use in the United States.)

Address letters to an archbishop :

Most Rev. (name in full), *D.D.*,

Archbishop of (name of place).

Fathers of the Society of St. Joseph.—

Religious communities of lay persons are addressed Brother or Sister.—A Superior of a convent is usually called Mother, and the Superior-General of an entire order of religious is called Reverend Mother.

It is Not the Correct Thing

To give a title to an ecclesiastic higher or lower than the one which is his due.

To say "Your Reverence" to a bishop, or "Your Eminence" to an archbishop.

To address a letter simply to "Bishop Smith," "Father Smith."

To say "Father Bishop" or "Mr. Bishop," or "Father Priest" or "Mr. Priest."

To use a personal pronoun where the name or title could be substituted.

To reveal one's ignorance of their origin by criticising the use of ecclesiastical titles.

When out of the diocese in which one lives, to speak of the bishop of one's place of residence as "the bishop," because one's auditors might naturally suppose that the bishop of their own city was meant.

FOR MEMBERS OF CHURCH ASSOCIATIONS.

It is the Correct Thing

For members of church associations to comply with the rules and regulations.

To be present if possible when meetings are called.

To have a certain amount of humility in regard to one's own ability.

To always withdraw at once from any organization which is not working in harmony with the pastor of the parish.

To refuse to accept an office if one is not willing and able to discharge its duties.

To remember that everybody cannot be first.

For sodalists to be punctual in saying their office.

To approach Holy Communion on the regular communion-days in a body.

For ladies to wear the veil, medal, and Sacred Heart badge where required to do so by the rules.

For gentlemen to comply with the regulations as regards uniforms.

To be prompt in paying all dues.

For members of a sewing-society to omit the usual quota of questionable gossip.

For the wealthy ladies of a parish to know that if they hold aloof from the benevolent organizations the great middle class will follow like a flock of geese, and that the burden of the expense and trouble will then fall on those who can least afford to bear it.

To know that there is really nothing contaminating in saying a few prayers and sewing in the same room with women who are "not in society."

To think more of the *end* to be attained than of the trouble in attaining it.

To be just before being generous.

It is Not the Correct Thing

To join an association and ignore its rules.

To be absent without sending a valid excuse to the secretary.

To belong to any society or organization which is not approved by the pastor.

To forget that wrangling and insubordination give scandal to the public, and that scandal is a sin for those who cause it.

To forget that there is work as well as honor attached to an office.

To withdraw because a perverse organization refuses to profit by one's superior wisdom.

For a sodalist to approach Holy Communion at an earlier or later Mass than the one named by the director of the sodality as the one at which the body of sodalists should approach the holy table.

To forget one's purse on Sundays when dues are in order.

To go to a sewing-society solely for the pleasure afforded.

For ladies of recognized position to refuse to lend their names to the furtherance of praiseworthy associations connected with their church.

To serve heaven with one's hands and the devil with one's tongue.

For ladies in charge of a fair to criticise the methods of their co-workers.

When soliciting for a fair or festival to be importunate in the matter of donations.

To promise a contribution and forget to send it afterwards.

For those called upon to act as if the solicitors were begging for themselves instead of the church.

To refuse a contribution in a discourteous manner.

To leave a solicitor standing in the hall whilst one makes up her mind whether she will give anything or not.

To give a donation as if conferring a personal favor on the one who solicits it.

To preface one's donation by the remarks that Father Blank is always begging; that Father Blank-Blank, the former pastor, thought of something besides money; that one would be glad to get into a parish where there were no debts, and where priests preached on the gospel instead of money,—money all the time.

To head a subscription list with a large contribution to some charity enterprise when one's pew rent and church dues are unpaid.

business and one's time of recreation to something else.

To pay a good man what his services are worth, and not merely the minimum at which they can be obtained.

To avoid all misrepresentation in a business transaction.

To receive every one courteously, whether rich or poor, whom business brings to one's office.

To avoid all flippancy in a business transaction.

To remember that both master and men are subject to the same laws of right and wrong.

For business men to remember that a humane and considerate treatment of their employes ensures the respect of the general public as well as the approval of their own conscience.

To give a reproof, where necessary, in private.

For salesmen to remember that they are paid to wait upon customers, and are expected to act as gentlemen whether a purchase is made or not.

To remember that a frowning demeanor does not always imply a dignified one by any means.

To question without good reason the business integrity of a man who grew suddenly rich, or to think that poverty is always a mark of uprightness and honesty and never of stupidity and want of business training.

To forget that in these days of gigantic investments, silver mines, railroads, western booms, and Yankee pluck, there is always an opportunity for the "hundredth man" to become rich.

To forget that fortune knocks once at every man's door, and sometimes only once.

To think that a fortune is necessary to happiness.

To forget that many of the world's greatest men died poor.

To forget that prudence as well as courtesy demands that one be punctual in keeping engagements.

To form irregular business habits.

To talk "shop" in society.

To devote one's whole life to business, to the neglect of spiritual and mental concerns.

To forget that employes when tempted into dishonesty sometimes salve their conscience

FOR BUSINESS WOMEN

It is the Correct Thing

To remember that work is not degradation.

That idleness under certain circumstances may be.

That a turn in the wheel of fortune is every day sending patricians to toil and plebeians to ease.

That the Blessed Virgin, the descendant of kings, the Mother of the King of kings, did not disdain either poverty or work.

That the world respects a woman who respects herself.

To be strictly on time in the school-room, office, or wherever one's duties call.

For a working-woman to remember that the time for which she is paid belongs to her employers.

To claim no indulgence on the score of sex.

To accept it gratefully if it is given.

To imagine that God ever intended a woman to perform the same work as a man.

To dress in a manner incompatible with one's salary.

To be careless about one's personal appearance.

To imagine a costume cannot be tasteful and becoming without being very expensive.

To prefer two shabby gowns to one good one.

To say that one works for a living because one prefers to do so, and not because there is any want of the money earned, for everybody knows that such a statement is a rank falsehood.

To imagine that it would be to one's credit if it were true, since some other woman who needs the money would be kept out of the position.

For women who merely wish to make some pin-money to work for less than the regular rates, since by so doing they reduce the wages of those who must earn their daily bread.

For women in comfortable circumstances to imagine that there is nothing dishonest and dishonorable in sending embroidery, paintings, and

THE CORRECT THING FOR OFFICE-HOLDERS.

It is the Correct Thing

To remember that man was made for the office, not the office for man.

To do nothing as a politician that one would scorn to do in private life.

To know that the man who makes his office the stepping-stone to wealth and advancement for all his relatives and friends, deserves, and generally gets, the opprobrium of all honorable people.

To remember that the maxim "A public office is a public trust" is not altogether obsolete except among professional politicians.

To pledge nothing as a candidate which one is not prepared to fulfil when in office.

To remember that the sins of all the generations since Adam are visited by the opposition press on the heads of candidates for office.

To be as affable and as concerned about the life, liberty, and pursuit of happiness of one's constituents after election as one was before.

To remember that there is no office in the world worth the sacrifice of honor and honesty.

For an office-holder to be as anxious about his public work as he was about his private concerns.

To remember that his duty is to the public at large, who pay the taxes, and not to the party that elected him.

To devote his time to the discharge of official duties, and not in ladling out spoils to political henchmen.

It is Not the Correct Thing

To imagine that offices were created by benevolent statesmen to give employment to professional politicians.

To forget that popular elections sometimes lack a good deal of being popular.

To imagine that in electing one man to office the people intended to also elect all his "brothers and his cousins and his uncles," etc.

To imagine that a man is not answerable as a man for sins committed as an office-holder.

To enter politics if one's past history will not bear a calcium light.

To win votes under false pretences and through misrepresentations.

To imagine that "mud-throwing" is a dignified or gentlemanly way of conducting a campaign.

To use one's office for gain other than in a legitimate way.

To talk about the "brotherhood of man" at mass meetings and ignore the needs of the people when in office.

To prefer re-election to office to the welfare of the people at large and the approval of one's own conscience.

THE CORRECT THING FOR A CITIZEN.

It is the Correct Thing

For a citizen to remember that he owes a duty to the community in which he lives.

To know the difference between statesmanship and political wire-pulling.

To remember that a trickster holding office is a standing reproach to the community which permitted his election.

To know that a bad law does not bind in conscience.

Before saying too much about the State to have a fair idea of the men who happen, for all practical purposes, to be "the State."

To remember that parents and citizens as individuals have certain functions as individuals which cannot be thrown off upon the State.

To let love of country be second only to love of God.

To know that the very least a loyal son of his country can do is to cast his vote for good men,

THE CORRECT THING IN SOCIETY.**It is the Correct Thing**

To discharge one's social obligations faithfully.

To pay especial deference to elderly people wherever met.

To be punctilious in calling upon and sending invitations to one's friends who have become reduced in circumstances, otherwise one lays herself liable to the suspicion that she values her friends for their wealth and social position.

To seek the society of those only who are congenial, since one has a right to choose one's friends.

To be pleasant to every one whom one accidentally meets.

To remember that ladies of assured position can afford to be democratic in the selection of their guests if they so desire, and that it is only the parvenues who are constantly revising their calling lists.

For those in society to observe social usages.

To remember that there are a great many

people who, like the old Israelites, worship the golden calf.

To make a point of saying a few pleasant words to those who seem to be neglected at a large reception.

For kind-hearted Catholic matrons to chaperon motherless girls to places of amusement.

To remember that people of the highest rank are generally the least haughty.

For every well-born, well-bred American to act as if she felt herself the equal of every other well-bred, well-born American, regardless of fortune.

To remember that snobs and parvenues would not receive St. Peter himself unless he came with the proper credentials.

To get rid of undesirable acquaintances in some other manner besides the "cut direct."

To have many acquaintances, but few friends.

To refuse to introduce people who belong to different social grades.

To consider a friend's roof as sufficient introduction at the time.

To assist cheerfully in affairs gotten up for

charity through motives of charity, and not merely because it is fashionable to do so.

For ladies in society to use their position to further charitable aims.

For the rich to remember that money from them would be more acceptable than encouraging words.

For the poor to be generous with their sympathy and praise.

To remember that men may have been born equal at the time of the Declaration of Independence, but that they did not remain so. That women never were.

To understand that in the absence of a written peerage, social position in America is a good deal a matter of geography. That in some places birth, breeding, and beauty are the determining factors; in most places it is money, and in some instances it is mere luck, and that therefore a high place is too uncertain to run any spiritual risks to obtain.

To refuse to know people who have forfeited their right in respectable society, whatever may be their position.

to the thin one: to the first on the score of modesty, to the second on that of beauty.

For a thin woman to understand that angles unadorned are not adorned the most.

For a Catholic to refuse to dance round dances if she has conscientious scruples in the matter.

To understand that some dances were never intended to be danced in refined circles.

To refuse to dance with a man whose reputation is not above reproach, no matter under whose roof he happens to be.

For a gentleman to be moderate in his use of wine at a party or reception.

To remember that a man who feels in the slightest degree "his cups" has no place in a social gathering and should take his departure on short order.

For a Catholic to refuse chicken salad and other meats at a party supper after twelve o'clock on Thursday night.

To say the principal part of one's regular prayers before going to an evening entertainment.

To carefully refrain from doing or saying anything that would wound the feelings or reputation of another.

To let one's good manners be the natural outcome of a good heart, and not merely a veneering of social form.

For an uninteresting girl to remember that men are not usually actuated by motives of philanthropy in going to a party, and that if she objects to being merely a looker-on in Vienna she must make herself attractive.

For good-hearted gentlemen to pay some attention to "wall-flowers," both as a courtesy to their hostess and as a kindness to their sisters in Mother Eve.

For the rich to spend their money to give pleasure to their friends.

For a Catholic girl to be a model in society to all others.

It is Not the Correct Thing

To give up the greater part of one's time to social duties.

To reserve one's most winning manners for the rich and those in high places.

To forget in prosperity the friends in adversity.

To forget that old friends, like old wines, are generally the best.

To toady to wealth, to be supercilious to poverty.

To be too familiar with equals.

To forget that an angel was once entertained unawares.

To be eccentric in regard to conforming to social usages.

To be ashamed of one's religion.

To introduce religious discussions in society.

To be a self-constituted Little Sister of the Rich.

To ignore the presence of a stranger or a "wall flower" at a reception.

In making up an opera party to include only the reigning belles.

For a girl to introduce the stupid men to her friends and to keep the agreeable ones for herself.

For a woman in moderate circumstances to try to entertain on the same scale as her wealthy friends.

For people to live beyond their means.

For a young man working on a salary to emulate the example of his wealthier associates.

For a woman to cheat the grocer in order to dress her daughters in silk attire and a sealskin jacket.

For a young man to spend half his salary for flowers and opera tickets for a rich girl, who may accept the attentions gracefully, but will be very far from accepting the man who offers them.

For a girl to accept valuable presents from gentlemen.

For a consistent Catholic to permit any attentions whatever from a divorced man, and only what is conscientiously proper from any married man.

To devote more time to social pleasures than to religious and home duties.

To think that a few prayers hurried through

at three o'clock in the morning, when one is half asleep, constitute a proper night prayer.

For a girl to be on the constant look-out for a rich husband. She is generally disappointed.

For a woman to ignore the opinion of her husband, father, or brother, in regard to the proper cut of an evening bodice.

To wear an immodest gown because somebody else happens to do so.

To call a girl who refuses to dance round dances a prude.

To dance so much as to injure one's health.

For those who practise the old-fashioned custom of keeping open house on New Year's day to offer wine to their callers.

TO FORGET THAT TIME IS BUT A PRELUDE
TO ETERNITY.

IN CONVERSATION.**It is the Correct Thing**

To remember that, according to the old philosophers, speech is silver, and silence is golden.

To remember that those who think twice before they speak, and in some instances do not speak at all, save themselves many after regrets.

To remember that mere talk lacks a great deal of being conversation.

To remember that personalities are ill-bred.

To listen respectfully to old people and those whose position entitles them to consideration.

To avoid talking scandal and gossip.

To avoid coarseness in conversation as one would the leprosy.

To remember that stabbing one's body is not half so great a crime as stabbing one's reputation.

To remember the Golden Rule and do unto others as you would have them do unto you,

when tempted to repeat an ill-natured or compromising bit of gossip.

To remember that women, old and young, married and single, who indulge in indelicate and coarse expressions, double *entendres*, and select topics for conversation which they would blush to have overheard by gentlemen, have forfeited all right to the title of ladies, to say nothing of that of Christians.

To manifest marked displeasure when indelicate and immodest subjects are broached.

To frown down all mention even of salacious books and newspaper scandals. Good breeding as well as delicacy requires this.

To speak deferentially to superiors, kindly to inferiors, and courteously to equals.

To remember that if you cannot keep your own secrets, it is hardly fair to expect your friends to keep them for you.

To remember that slander is a grievous sin.

To remember that religious discussions in general conversation are usually productive of but little good.

To explain patiently, clearly, and lucidly **any**

point connected with the Church to those who are sincere in seeking information.

If unable to give a clear answer, to say so at once, and not run the risk of giving a false impression in what might prove a serious matter.

Decline all arguments with a professional infidel.

“ A man convinced against his will
Remains of the same opinion still.”

To correct patiently and courteously any misstatement made in regard to the Church or her history.

For a person who mingles much in cultivated society to be familiar with the Catholic position in regard to the leading questions of the day, and to be “loaded and primed” conversationally when the occasion demands.

To remain always calm, cool, and collected in an argument.

For a Catholic to offer to loan suitable books to one seeking information, and then decline, if he feels like it, any further discussion at the time.

To practise Hannibal’s tactics and carry the

To argue in society.

To meekly acquiesce, for fear of giving offense, to a slander or misstatement in regard to the Church.

To speak in a loud tone.

To get unduly excited over an argument.

To discuss religious questions flippantly.

To attempt to explain to an opponent what one does not thoroughly understand one's self.

To "pump" children and servants in order to find out the private affairs of one's neighbors.

To forget that a piece of scandal put in circulation at a sewing society or an afternoon tea is harder to recall than a bag of feathers scattered to the four winds in a Kansas cyclone.

To damn a rival with faint praise.

To use slang.

To speak disrespectfully of the religious convictions of any one in his presence.

To criticise clergymen and religious. In the first place, there is danger of giving scandal; and in the second, it is a want of Christian charity to hold up the faults of those who have sacrificed their lives for the salvation of souls.

To forget that it is only vulgar, ill-bred people who talk scandal, gossip, unkind personalities, on indelicate topics, slang, in a loud voice, are careless of the feelings of others, and bore people with arguments and bluster.

To forget that cultivated and Christian people are affable, amiable, elegant, refined, delicate, considerate, and pleasing in conversation.

To forget that books, music, art, social happenings, political complications, ethical questions, scientific researches, fashions, household decoration, travel, projects and plans, sanitary improvements, charitable institutions, literary and social clubs, fads, fancies, and foibles afford plenty of material for harmless and instructive conversation.

To forget that an account will have to be one day rendered of every idle word.

THE CORRECT THING IN MATTERS OF DRESS.

It is the Correct Thing

To dress according to one's means.

To avoid all extremes and eccentricities in dress.

To remember that neatness, scrupulous cleanliness, and a perfect fit are the fundamentals in a proper attire.

To pay dressmakers and seamstresses a fair price for their work.

To pay them promptly.

To avoid conspicuous attire on the street.

To dress in society as the occasion demands.

For rich people to wear costly apparel.

For poor ones and those in moderate circumstances to avoid unpleasant comment by wearing inexpensive gowns in which good taste and a graceful style compensate for the want of cost.

To remember that one of the marks of a lady is to dress as one.

To keep one's clothes in perfect order.

To make a liberal use of soap and water.

To remember that male cranks wear their hair long and female cranks theirs short.

To leave rouge to the green-room where it is a necessary adjunct, and to the women who have no reputation to be compromised.

To remember that tight lacing, and any device of the toilet which injures the health, is not only bad taste, but is a positive sin.

To remember that no lady, to say nothing of a Catholic worthy of the name, will wear a gown cut immodestly low.

To dress becomingly in the home circle.

To remember that the body is the temple of the Holy Ghost, and is therefore worthy of proper care.

TO THINK LESS OF ADORNING THE BODY THAN THE SOUL.

It is Not the Correct Thing

For a woman to spend more than she can afford on dress.

For a woman to spend the greater part of her

time shopping, studying fashion-plates, devising costumes, and sewing.

For a woman who can afford better to wear shabby gowns.

To follow an ugly and unbecoming fashion.

For poor women to try to rival rich ones in matters of dress.

To haggle over a reasonable price for dress-making and sewing.

To show disrespect to a hostess by appearing at her entertainments in unsuitable apparel.

To wear showy and expensive costumes at church.

To wear shabby costumes at church, as if anything were good enough for the house of God.

To wear torn stockings, ripped gloves, shoes with buttons off, gowns in need of dusting and renovating, hats out of date and unbecoming, soiled collars, cuffs, or ruching, and to make a liberal use of pins.

To emulate the Indian in his dislike to a bath.

To use rouge on the cheeks, ink on the eyebrows, or blondine on the hair.

THE CORRECT THING IN THE STREET.**It is the Correct Thing**

To appear dressed neatly, soberly, and becomingly on the street.

To avoid every act calculated to attract attention.

To return all salutations courteously.

To avoid what is called a street flirtation as one would the plague.

To remember that laughter and loud tones are particularly unbecoming on the street.

To remember that others have the right of way as well as one's self, and that it is ill-bred to try to monopolize the whole pavement.

To refrain from staring at the passers-by.

To remember that no lady is ever seen talking on the street-corner.

To remember that the street is not a dining-room for the consumption of candy, peanuts, etc.

For a younger person to give precedence to an older one.

THE CORRECT THING IN THE STREET CARS.

It is the Correct Thing

For a lady to thank a gentleman who relinquishes his seat for her in a low, well-bred, courteous tone of voice.

To occupy no more space than is necessary in a crowded car.

For a lady courteously to refuse a seat offered by an elderly gentleman or a tired workingman.

For a lady to offer her seat to an elderly person, an invalid, or a woman with a baby.

To have the fare ready so as not to keep the conductor waiting.

To avoid audible comments on one's fellow-passengers.

For those nearest the box to offer to deposit the fare on cars where the company is too poor to provide conductors.

To be ready with a gracious apology if one is compelled to stumble over others in reaching a seat.

It is Not the Correct Thing

For a lady to flounce into a vacated seat as if it were her right, with an inaudible "thank you," or none at all, to the gentleman who voluntarily relinquished it for her.

For a lady to take possession of a seat vacated for another one.

For a young lady of leisure to remain selfishly seated when weary working-people are standing, exhausted by their day's labor.

To fumble through pocket and purse for the desired fare instead of having it conveniently ready.

To crowd and push against others.

To "look daggers" at one who unavoidably steps on one's toes or gown.

To read letters in a street-car, unless it is desired to have others acquainted with their contents.

To ridicule fellow-passengers.

To mention names in a conversation on the cars.

To forget that courtesy is due to a working-woman as much as to any one else.

To make a practice of dropping into stores where tea and other refreshments are being served. These are intended for the customers and not for the general public.

To ask a lady returned from a shopping expedition the prices of the various articles purchased. She may have objections to telling their cost.

To tell falsehoods about the cost of an article.

THE CORRECT THING WHEN TRAVELLING.

It is the Correct Thing

To remember that one of the surest tests of a lady is her ability to travel as one.

To be properly attired when travelling.

To avoid wearing garments that are conspicuous in any way.

To remember that fellow-passengers have rights as well as one's self.

To open or close a window if the doing so would add to the comfort of others.

For a lady to travel alone in America if necessity demands it.

For a young lady to refuse decidedly and at once to enter into any sort of conversation with obtrusive strangers.

For a lady to answer courteously any questions which may be put to her by an elderly person.

To make fellow-passengers nervous by talking audibly about wrecks, explosions, etc.

To think that one can do with impunity when abroad what one would not do at home.

To look daggers at a person compelled to share one's seat. The stranger probably regrets the intrusion quite as much as one's self.

To think that one is entitled to a whole section who has only paid for one berth.

To make a circus of one's self and one's temper, for the benefit of disgusted or amused fellow-travellers, over mistakes and misunderstandings.

To forget that others besides poor Goldsmith think that "the loud laugh bespeaks a vacant mind."

For a girl tempted into conversations with strange men to forget Weller's advice on matrimony, "Don't."

To think that the law of abstinence from meat on Friday is abrogated simply because one happens to be travelling.

To scatter the debris of one's lunch around the seat to the annoyance and disgust of others.

To lock one's self in the dressing-room and proceed to make one's toilet as leisurely as if at home, regardless of others, who have some excuse for wishing their selfish companion in Timbuctoo or the tropics.

To wear one's shabbiest manners along with one's shabbiest gown when travelling.

shabby gown, with untidy hair, dull eyes, uncared-for complexion, and a peevish manner, is not usually regarded as the most pleasing ornament at the head of a man's table.

For a man to bear in mind that no woman is going to love a man very deeply whom she cannot respect.

For a woman to remember that a smile of welcome, a becoming toilet, an inviting home, a well-cooked and daintily-served dinner, are no more than what is due to a man who has worked hard all day for her.

For a man to speak of having won his wife's affections and not of her as having won his, no matter what may be the facts in the case.

For a woman to remember that it is those calm, even-tempered, prosaic, common-sense sort of women who are the real masters in the home, no matter who enjoys the nominal honor, and that those who are "bundles of nerves and electricity" only wear themselves out with their storms and tears without gaining anything, unless it be a bit of lofty advice.

For both husband and wife to remember that

For a Catholic to serve Friday fare on Friday,
no matter who is expected to dine.

To have a crucifix in every bedroom.

To have Catholic engravings or paintings in
the parlors as well as in bedrooms.

For children to love, honor, and obey their
parents.

For parents to teach children their prayers
as soon as they are able to talk.

To be careful that children never see nor
hear anything that could tarnish their inno-
cence in the slightest degree.

To take care that children are not frightened
by stories of ghosts and hobgoblins.

To punish them when they need correction.

To be kind but firm always with children.

To watch over their associations.

To answer their questions accurately.

To understand their faults as well as their
perfections.

To let them dress as children, partake of the
amusements of children, be obedient as chil-
dren, think as children, learn as children, be
innocent as children.

To remember that a "grown-up child" is a disgusting as well as a sorrowful spectacle.

To understand that precocity is not talent.

To remember the old maxim about the twig and the tree.

To celebrate both the birthdays and the feasts of the patron saints of the several members of the family, as well as all other family feasts, since it tends to foster a love of family and of home.

It is Not the Correct Thing

To think that only the rich can have happy homes.

To lay aside good manners with one's best clothes, to be used only in society.

For a chivalrous admirer to develop into a boorish and indifferent husband.

For a beautiful, fascinating girl to unmask as a commonplace, ugly wife.

To imagine that little quarrels never develop into big ones.

For a man to dole out his money to his wife as if it were war-time rations.

For a man who spends money for cigars, wines, expensive luncheons, club-dues, newspapers, suppers, and baseball, to find fault if his wife indulges in candy, concerts, flowers, magazines, pretty clothes, and insists on entertaining her friends.

For a woman to plan her housekeeping on a scale beyond her income.

To sacrifice comfort for the sake of keeping up appearances.

For a woman to imagine that her neighbors care particularly whether she keeps one servant or a dozen.

To forget that it is an utter impossibility to please everybody, and that if one pleases one's self and one's household there is a certainty of pleasing somebody.

For a man to imagine that he knows more than his wife, simply because he happens to be a man.

For a woman to neglect her personal appearance at home, reserving all her taste and trouble for society.

To imagine that children raised in an atmosphere of wrangling, temper, selfishness, and

coldness are not going to develop traits in keeping with their surroundings.

To be discourteous, overbearing, selfish, blunt, and cold in the home circle.

To think family prayers are obsolete.

To act as if the day belonged to one's self and need not be sanctified by prayer, and that only at night is the assistance of God required.

To think that grace before meals should only be said in convents, and that worldlings, like horses, are excused.

To make the dinner-table the tribunal for hearing all the family complaints.

To consider hospitality among the obsolete virtues.

To be a gourmand at table.

To act as if one took an especial delight in eating.

To serve meat on Friday at a Catholic table (hotels excepted).

For children to rule their parents and the household.

For children to be able to speak "pieces" before they are able to say their prayers.

To permit a profane word or a doubtful conversation before children.

To allow children to have the immodest or coarse pictures which unfortunately are only too plentiful.

To have vulgar paintings in the parlors.

To allow nurses to frighten children in their charge in any way.

To forget that many a child has been made nervous for life because of early frights.

To punish a child because one is angry, and not because it needs correction.

To imagine that one's own children for some occult reason are created brighter, better, and smarter than the children of any one else.

To think that children who are not taught to be truthful, upright, honorable, and courteous will grow so naturally.

To think that children will outgrow their faults, and to forget that they may outgrow their virtues.

To be spasmodic and changeable in dealing with children.

To forget that children acquire their earliest information through persistent questioning.

To forget that bad associations corrupt good manners.

To imagine that it is not a very serious thing to be responsible for the spiritual as well as the temporal welfare of a child.

To permit children to think more of dress than of their games, to ape the manners of young ladies and gentlemen.

To talk about their engagements, their admirers, their conquests ; to permit them to think disobedience a small matter ; to have them interested in subjects which belong to an adult period ; to let anything ever come into their lives which would tarnish the bloom of childish innocence.

To mistake for "smartness " what others may call impertinence.

To forget the old saying, that a mother's rarest jewels are her children.

To neglect to send children to church and school as soon as they are able to go.

To send children to any other than a Catholic school.

THE CORRECT THING IN DEALING WITH SERVANTS.

It is the Correct Thing

To remember that servants are human beings with human feelings and human weaknesses.

To insist that servants should do their work thoroughly and punctually.

To be kind and considerate to them, and to teach children to be the same.

To remember that a word of kindly interest in their affairs costs little, and may be productive of much benefit.

To be ever ready to praise where praise is deserved.

To administer reproof and correction, where necessary, in private, and in a calm, firm manner.

To remember that it is lowering to one's dignity to give way to anger to a servant, no matter how much provoked.

To discharge a servant peremptorily for grave impertinence or direct disobedience.

To see that each servant under one's charge goes to Mass on Sundays and holy-days, to confession at regular times, and to encourage them to belong to sodalities.

To know that this is not a mere counsel, but a solemn duty, and that a master or mistress who neglects it commits sin.

To encourage them to read good books.

To see that they have a comfortable room.

To look after their welfare should they get sick in one's service.

To encourage them to save their wages instead of spending money foolishly, or making uncertain investments.

To permit them certain times for recreation.

To know what company they keep.

To see that they have enough to eat.

To forbid waste.

To be patient in training them into one's particular ways.

To remember that a girl coming from a peasant's abode in Europe cannot be expected to know even the names, to say nothing of the use, of certain articles in a refined household.

To treat servants as if they were mere autom-
atons to one's bidding.

To scold servants before other people.

To reprove for a trifle when one is vexed, and
let what is grievous pass unnoticed when one
is in good humor.

To forget one's dignity on any occasion with
servants.

To be totally oblivious of their aches and
pains and troubles.

To accept exemplary service as one's due
without a word of kindly appreciation, even if
one does pay for the service.

To forget that many pay good wages and but
few get good service.

To forget that impertinence unpunished de-
moralizes one's authority.

To be careless and neglectful about seeing to
the religious duties of one's servants.

To arrange one's household and meal-hours
on Sunday so as to make it extremely difficult,
if not impossible, for servants to get to Mass.

To forget that a servant who is not faithful

For parents to shirk their responsibilities towards their children on the public.

To imagine that a child which has been instructed in certain arts and sciences and sent to a gymnasium is educated.

To expect a descendant of Adam to be good, and loyal, and conscientious, and firm in the hour of trial, and strict in the performance of every duty simply because it is natural to be so. Too confiding victims may learn better by sad experience.

For the average college graduate to think that there is nothing more for him to learn.

To forget that the usual way of judging a tree is by its fruits.

For the extremely fallible men who compose the State to interfere in the education of children whose parents or guardians are doing all that is necessary in that regard.

To forget that people must exist before the State is possible, and that it is therefore reasonable to suppose that the State must have been instituted for the good of the people, and not the people for the benefit of the State.

For Jones to think that Smith ought to pay taxes to educate his (Jones') children, and yet be indignant if some one suggests that on the same principle Brown ought to be made to pay for their shoes and hats.

For consistent Christians to uphold a system of education which takes no account of God and the spiritual part of the child's nature.

To ignore the fact that the great mass of the American people are Christians, and that Christian sentiments underlie their government, and keep in restraint the passions of the un-Christian mob.

To forget that the cause of this state of affairs is the Christian education which the founders of the country received.

THE CORRECT THING IN READING.

It is the Correct Thing

To remember that there are books and books and books.

Good books, bad books, instructive books, false books, frivolous books, corrupting books, senseless books, amusing books, edifying books, learned books, shallow books, coarse books, insidious books, sensational books, prosaic books, immoral books, spiritual books ; books devoted to every ology, science, art, fad, or foible under the sun.

That people read for pleasure, profit, or relaxation.

That as no one can read all the good books, even if life were a dozen times longer than it usually is, it would seem that sensible people would never be found not "passing the time," but wasting the time over books that are worthless or distinctly bad.

lic position in all the agitating questions of the day.

For parents to permit no books in their house which might have a demoralizing effect on their children.

To be as incensed at a person who recommends a bad book as at one who would mislead you into a mudhole.

To remember that as mud cannot fall on a white gown without leaving a stain, so neither can the mud of bad books fall on the soul without leaving a mark.

For American girls of a certain kind to remember that some of the noted French novelists whose works they so eagerly devour would no more permit their own daughters to read one of their books than they would allow them to enter a plague-stricken hospital.

To remember that there is a good deal of a fallacy in the much-quoted saying that "To the pure all things are pure," for practical demonstration has proven that mud is mud, disease is disease, no matter what angelic purity may characterize their victims. Of course some natures

To ignore the advice and guidance of older, wiser, and more experienced persons in the serious matter of choosing proper books.

To neglect to subscribe for a Catholic newspaper or magazine.

To neglect to pay the subscription when due.

To be firm always in one's adherence to the teachings of the Church, even at the risk of giving offence to others outside her pale.

To remember that "a liberal Catholic," in the sense in which the term is usually understood, is often no Catholic at all.

To know that right and wrong is a matter of conscience, even where one has a false conscience.

To know that a Catholic has no excuse for having a false conscience.

To know that ignorance is hardly an excuse for a Catholic, for there is every chance afforded for knowing the truth.

To know that it is forbidden for a Catholic to take part in any Protestant service under any circumstance.

To know that it is forbidden, not because there is any fear on the part of the Church that a well-instructed Catholic would be lead away from her fold, but because it is offering a gratuitous insult to God for a consistent Catholic to take part in a form of worship believed to be heretical, and another insult to the religious

feelings of sincere members of the Church in question by reducing a religious service, very dear and sacred to them, to the level of a mere spectacle.

To remember that curiosity is not the proper motive in seeking the house of God.

To understand that whilst it would be wrong for a Catholic to go to a Protestant church, it is not wrong for a Protestant to go to a Catholic church, simply because it is one of the fundamental doctrines of all Protestant denominations that religion and religious opinions are very much a matter of private interpretation of the Bible; that two persons may belong to one church and yet not both believe exactly the same thing, and that all churches are alike pleasing to God in proportion to the sincerity of their members.

In brief, that the Catholic Church forbids her children to participate in religious services outside of her pale, and the Protestant churches leave their members to do as they please in the matter.

To know that Catholics visiting in non-

To be careless about what one says, and the use of expressions calculated to give offence.

To weakly agree to slanders on the reputation and integrity of the Church or her ministers.

To manifest surprise and impatience at the failure of any one to grasp a truth that seems so plain to one's self.

To forget that whilst truth remains ever the same, the lamp of Faith, which is God's grace in the soul, may burn differently at different times and may even for some reason be withdrawn altogether ; and that as a blind person cannot perceive the objects in the room, although the objects be there, so a soul left in darkness cannot perceive truth, although truth exists as plain as ever.

To imagine that because one cannot see a truth it is therefore not so.

For a Catholic to say that one Church is as good as another ; for every intelligent Protestant knows that a consistent Catholic cannot think so, and that a Catholic who says he does is telling a deliberate falsehood.

To try to find excuses for doctrines which the Church never taught.

To go to a Protestant church and then neglect to mention the fact in confession, on the plea that one only went "to look on," "to pass away the time," to "listen to the music," "to see what it was all like," "because a friend desired it," etc., and not to take part in the service.

For Catholics to sing in Protestant churches.

To act in any way that would bring reproach on the Church or give scandal to those either in or out of the fold.

THE CORRECT THING WHEN TRAVELLING IN FOREIGN COUNTRIES.

It is the Correct Thing

To remember that no duty and no passports are required for good manners, and that it would therefore be advisable to take them along with one.

To put one's conscience and one's worldly affairs in perfect order before sailing for foreign shores; for whilst travel has been rendered comparatively safe, accidents will happen on the best of regulated lines.

To remember that a severe case of seasickness brings out the ugly traits in one's character as effectively as hot tea brings out the measles.

To take for granted that the captain and officers of the ship know their duty, and that unsolicited advice will not be appreciated.

To remember that the caprices of the ocean and other causes give ample scope for the prac-

tice of resignation, patience, self-sacrifice, and other heroic virtues.

To be pleasant and genial with those one meets on shipboard, unless some notorious or particularly offensive person deserves to be considered the exception to the rule.

To be chary of forming friendships with chance travelling companions.

To remember that monopolists have no place on board a ship, and that the most comfortable places cannot be held exclusively by any one person.

To remember that Catholics have no more privilege to take part in Protestant worship on shipboard than they had on land.

To be willing and obliging in regard to taking part in theatricals and concerts gotten up on the ship for charity or merely for amusement.

To remember that even cultivated Americans can learn much by observation in Europe.

To be prepared to meet boors and miscellaneous cranks as well as agreeable and cultivated people.

To know all about the Inquisition, St. Bar-

sades of religious enlightenment which, according to Ruskin, every Briton who crosses the channel should help along.

To study the methods of the average Anglican crusader of a certain class,—the Briton who acts as an animated guide-book in matters of history to his chance travelling companions; who is fond of drawing parallels between England and other countries, always to the utter extinction of the other countries; who can demonstrate the problem to his own and the satisfaction of every true Briton, that Catholicity and crime are interchangeable terms, and that the “poverty and illiteracy” of continental countries are directly traceable to their religion, and that the natural resources of the country, the vast numbers of the inhabitants to be provided for, have nothing to do with the matter; the Briton who “pockets the candle because it was charged in the bill,” appropriates the whole of a fowl in order to prevent the dulling of the cutlery in the act of carving it; who insists that the entire planetary system be stopped if the doing so would facilitate a journey for which he has paid; who calmly

Elizabeth," who calmly appropriated another woman's husband?

What was the exact number of the priests who were hanged, drawn, and quartered at Tyburn, and the Catholic lay people who were treated in the same way?

Why is it "meet, right, and most commendable" in England for the younger sons of "gentlemen" to enter orders and be presented in due time with the family living, regardless as to whether there is any aptitude or not for the ecclesiastical lot, and yet it be so dreadful a crime for parents on the continent to urge the ecclesiastical state on their children?

Why is the Catholic Church held to teach that licentiousness, theft, and oppression are right because Catholic kings sometimes practised those vices, and the English Church not held as teaching the same thing, when not only Protestant kings, but English kings, the very heads of the Church itself, were guilty of the same crimes and worse?

Does crossing the channel make fish for Protestants become fowl for Catholics?

Why is the code of morality so much lower in Protestant Scotland than it is in Catholic Spain ?

Why is poverty in Italy considered the direct results of the papal government having been so long in power, and the poverty and almost indescribable suffering in Ireland considered as a thing quite apart from the Hanoverian dynasty ?

Why are Protestants so anxious to force their religion upon people who do not want it, and so indifferent to the wants of the thousands of people right in London, the "centre of the civilized world," who have no religion at all ?

Why has London, in proportion to size, more crime than any other city in Europe ?

Why is the brutal degradation which statisticians have found in some of the mining districts of England viewed as among the unavoidable things, and yet the mere lack of the ability to read and write considered as the direct result of bad Catholic governments on the continent ?

To find out for the benefit of future historians where the documents can be obtained which prove that the popes made a traffic of

indulgences, used the papal power to oppress the weak, and authorized the dark crimes which are imputed to them.

To find out why the Church preserved the Sacred Scriptures for nearly two thousand years, if she is afraid of their influence on her children.

Why Catholics founded the Universities of Oxford, Heidelberg, Padua, Douai, Salamanca, and scores of others, if the Church be the foe to education?

In return for so much information, to be willing to give one's informant any little knowledge which may happen to lie in one's power.

To be well versed in history, both sacred and profane, before going abroad.

To remember that guide-books often err.

To remember that the churches and galleries and palaces of Europe were not built exactly and solely for the pleasure and benefit of tourists.

To be reasonable, if one can afford it, in the matter of fees.

To remember that pious legends are not matters

of faith, although a great many of them are authenticated and worthy of belief.

To remember that it is only the courteous thing to leave pecuniary mementoes in the churches and convents, the visiting of which afforded one pleasure and profit.

To remember that thanks and apologies cost nothing, and are among the outward signs which indicate good breeding.

To remember that it is not always necessary to express one's opinion about a thing which is not altogether pleasing to one's fancy.

To remember that tourists are not sent abroad to instruct foreigners as to their own ignorance or the shortcomings of their country.

To insist that those in one's party show proper reverence in the churches visited.

To remember that a falsehood elsewhere does not become mere prevarication in the custom-house.

To remember when with supercilious foreigners that if America has no great pictures, she at least holds the patent on the most perfect plough in the world.

To try to explain to tourists what one does not understand one's self.

To eat meat on Friday when travelling, if one is not ill and there is no necessity for so doing.

To judge cultivated and enlightened Protestants by the blustering Briton one meets everywhere on the continent of Europe.

To seek religious discussions when travelling.

To inflict one's society on those who evidently do not appreciate it.

To imagine that there is nothing ill-bred in visiting foreign convents and then ridiculing their inmates.

To compare the monk who kindly acts as one's guide to a cow, as did a certain strong-minded and distinguished lady from Massachusetts.

To forget the customary fees to guides, vergers, etc.

For Catholic girls to imitate Miss Daisy Miller.

After one's return to make use of the phrase "when I was in Europe" more than ten times a day.

To ape foreign manners and thus become ridiculous.

To imagine that one is to be pitied who has not been "abroad."

To forget that, after all, "there is no place like home."

To hear Mass, or perform some work of devotion, on the feastday of one's patron saint.

To congratulate clergymen and members of religious communities on their namesdays ; that is, the feastdays of their patron saints.

To know that in Catholic countries the namesdays are celebrated as well as the birthdays.

To know that the patronal feast of a country is always a day of obligation : as the feast of the Immaculate Conception in the United States, St. Patrick in Ireland, St. Boniface in Germany, St. James in Spain, St. George in England, etc.

To pray to St. Joseph for money.

To St. Anthony for things that are lost or misplaced.

To St. Aloysius, the patron of youth, for assistance in studies and the virtue of purity.

To St. Cecilia, the patroness of musicians, for success in musical studies.

To St. Thomas Aquinas, patron of philosophers, for a clear understanding of philosophical and theological questions.

or in connection with one of the convents, many of which have sodalities for the benefit of their old pupils and others.

For young men to remember that sodalities exist for them quite as well as for their sisters.

For married ladies to belong to the Sodality of St. Anne.

- For all those who honor the name of Our Lord to join the Holy Name Society.

For men and boys addicted to the horrible vice of swearing to be punctilious in their attendance at the meetings of this society.

For all persons, whether members of the society or not, to make an act of reparation in their hearts when they hear the Sacred Name taken in vain.

For pious Catholics of both sexes, and all ages and conditions, to join the Confraternity of the Holy Face.

To know that the object of this society is to honor the suffering Face of Our Redeemer, imprinted on the veil of Veronica, and to repair by acts of devotion and penance the outrages

offered in these days of impiety to the majesty of God.

For the members to recite daily one Pater, Ave, and Gloria, and the invocation, "Lord, show us Thy Face and we shall be saved."

To wear an image of the Holy Face either on a medal, cross, or scapular.

If convenient, to attend the monthly meetings.

To extend the devotion as far as lies in one's power.

To have one's name inscribed on the register of the association.

For Catholics who ever expect to go to Purgatory, or who have any relatives and friends there, or who feel any compassion for the sufferings of others, to join the Purgatorian Society.

For Catholics who desire to see the altar of God adorned and taken care of, to join the Altar Society.

To pay one's dues after joining.

To remember that the greatest women, royalty itself, have always been proud to work for the altar. The daughter of an emperor, Isabella of Brazil, scrubbed the church more than once

To know that a person may be enrolled with the scapulars of another person.

To know that the picture or embroidery, whilst conducing to devotion, is not necessary to the integrity of the scapulars.

If one desires to do so, to cover scapulars with linen cases, in which may also be worn medals, an Agnus Dei, and other pious objects.

To know that one who wears the brown scapular becomes a sharer in the prayers and good works of the Carmelite Order, but that if it is desired to gain all the numerous indulgences seven Our Fathers and seven Hail Marys must be recited daily, and, some writers say, abstain from meat on Wednesdays and Saturdays.

For those who wear the scapular to approach Holy Communion on the Feast of Mount Carmel—July 16th.

To be enrolled in the Five Scapulars if the opportunity offers.

The four others, beside the Scapular of Mount Carmel, are the Scapular of the Holy Trinity, white linen with a red cross ; seven dolors, black woolen stuff ; Immaculate Conception, light blue

woolen; scapular of the Passion, red woolen. Only priests having special faculties can enroll in the Five Scapulars, generally given to the Regular Clergy.

To know that there are many indulgences attached to the wearing of the Five Scapulars.

To recite the Angelus morning, noon, and night.

The angel of the Lord declared unto Mary;

R. And she conceived by the Holy Ghost.
Hail Mary, etc.

Behold the handmaid of the Lord ;

R. Be it done unto me according to thy word. Hail Mary, etc.

The Word was made Flesh,

R. And dwelt amongst us. Hail Mary, etc.

Prayer.—Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel may, by His passion and cross, be brought to the glory of His Resurrection; through the same Christ Our Lord. Amen.

To kneel at the Angelus excepting on Sunday.

On Sunday to stand, bending the knee only at the last part to adore the Incarnation.

To recite the Regina Cœli instead of the Angelus during Easter-tide; that is, from Holy Saturday until Trinity Sunday.

For those who wish to do so to use the rhythmical form of the Regina Cœli.

Rejoice, O Queen of Heaven, to see. Alleluia!

The sacred Infant born of thee. Alleluia!

Spring up in glory from the tomb. Alleluia!

Oh, by thy prayers prevent our doom. Alleluia!

Rejoice and be glad, O Virgin Mary. Alleluia!

Because Our Lord is truly risen. Alleluia!

Prayer.—O God, Who through the resurrection of Thy Son Our Lord Jesus Christ hast vouchsafed to fill the world with joy, grant, we beseech Thee, that by the intercession of the Virgin Mary, His Mother, we may receive the joys of eternal life. Through the same Christ Our Lord. Amen.

In passing a church, for men to lift their hats and for women to make the sign of the cross.

To make a practice of reading some religious book every day for a few minutes at least. There are a number of excellent little books for the beginners in spiritual perfection, divided into short paragraphs containing counsels, exhortations, or lives of the saints.

To subscribe for a good Catholic paper, and to read it when it comes every week. Religious reading is homœopathic in its effects—a little constantly repeated will make an impression after a time on the most careless of hearts.

To remember that one may belong to a great many societies and fulfil all the requirements laid down for ordinary Christians in a very small portion of time—scarcely as much as is devoted to the morning paper. To make a cursory estimate: Sodality, half an hour twice a month; decade of the rosary, five minutes; morning offering to the Sacred Heart, one minute; spiritual reading, five minutes; ejaculations, about thirty seconds each; Communion on the first Friday, one hour a month; confession and preparation for Communion, one hour per month; Angelus, two minutes each time—six

To remember that beads made of glass or other brittle material cannot be indulgenced.

To know that the indulgences attached to a rosary are gained by the first person receiving it for use.

To know that an owner of an indulgenced rosary in use cannot transfer rosary with indulgence to another person.

To know that one may lend a rosary to another, but cannot lend the indulgence.

To know that if one lends a rosary that another may gain the indulgence, the rosary loses all indulgence and must be blessed again.

To know that one may oblige another by lending a rosary, provided there is no intention to transfer the indulgence.

Or if one's rosary is used without the owner's knowledge, the indulgence is not lost.

To know that the indulgence is attached to the rosary and not to the owner; hence if the indulgenced rosary is lost, one cannot supply its place by another not blessed.

To know that a blessed rosary cannot be sold without losing its blessing.

To neglect to obtain certain indulgences when the opportunity offers.

To neglect or refuse to become a member of the parish rosary society.

To omit the daily recitation of one decade if a member of the rosary society.

To neglect to repair one's rosary, or to get a new one when broken.

To omit to carry a blessed rosary on one's person.

To barter one's indulgenced rosary for money or valuables.

To say the rosary without devotion or in a hurry.

To omit reflection upon the mysteries while saying the rosary.

To be ashamed to carry a rosary or to recite it with others in common.

To imagine that the rosary is a form of prayer for the use of old people or those not able to read.

To be satisfied on occasion to say the rosary on one's fingers: this, however, is better than nothing.

[Our Lord was bound to a pillar and scourged in the house of Pilate.]

3d. The Crowning with Thorns.

[The Jews placed a crown of thorns on the Sacred Brow, pressing it into the flesh, and mocked Him, crying, "Hail, King of the Jews!"]

4th. The Carrying of the Cross.

[Jesus, being condemned to death, was forced to carry His cross to Calvary.]

5th. The Crucifixion.

[Our Lord was nailed to the cross and crucified between two thieves, suffering His agony for three hours.]

The Glorious Mysteries.

For Wednesdays and Saturdays, and the Sundays from Easter until Advent.

1st. The Resurrection.

[Our Lord arose the third day from the tomb, the first Easter.]

2d. The Ascension.

[Forty days after the Resurrection Our Lord ascended into heaven in the presence of the Blessed Virgin and His Apostles.]

3d. The Descent of the Holy Ghost.

[Ten days after His ascension Our Lord sent the Holy Ghost on His Apostles in the form of fiery tongues, after which they separated to fulfil their missions in the different parts of the world.]

4th. The Assumption.

[Our Lady died twelve years after the resurrection of her Divine Son, and her body was assumed into heaven by angels.]

5th. The Coronation.

[The Blessed Virgin was crowned the Queen of heaven by her Son.]

A pious and laudable custom prevails in many families to add to the ordinary rosary one decade for the suffering souls in purgatory.



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